



## Using Digital Library “*Al-Maktabah As-Shāmilah*” to Search the Quality of Narrator in *Ḥadīth* Learning

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**Abstract.** This article discusses the use of digital library applications in Islamic Studies for learning Ulumu l-Hadith at the university level in Indonesia, the application is “*Al-Maktabah As-Shāmilah*” (MS). In this study, MS is used to find the quality of the narrator of hadith through primary books in the science of *Al-Jarḥ wa t-Ta’dīl* (JT) and all of books are written in Arabic. The object of this research is PAI UMSIDA students, the majority of them have minimal Arabic language skills, even though all the books in MS use Arabic. This is qualitative research, and the process of collecting data using interviews, observation, and documentation. The results of this study indicate that MS can be used to the students who have a minimal capability in Arabic, in learning Ulumu l-Hadith to trace JT through classical Arabic books.

**Keywords** - *Al-Maktabah As-Shāmilah*, *Al-Jarḥ wa t-Ta’dīl*, Ulumu l-Hadith, Digital Library, Arabic language.

**Abstrak.** Artikel ini membahas tentang penggunaan aplikasi digital library dalam Studi Islam untuk pembelajaran Ulumu l-Hadith di tingkat perguruan tinggi, aplikasi itu bernama “*Al-Maktabah As-Shāmilah*” (MS). Dalam pembelajaran ini, MS digunakan untuk mencari kualitas narrator melalui buku-buku primer dalam ilmu *Al-Jarḥ wa t-Ta’dīl* (JT). Objek dalam penelitian ini adalah mahasiswa PAI UMSIDA, mayoritas dari mereka memiliki kemampuan Bahasa Arab yang minim, padahal semua buku di MS menggunakan Bahasa Arab. Ini adalah penelitian kualitatif, dengan proses pengumpulan data menggunakan wawancara, observasi, dan dokumentasi. Hasil dari penelitian ini menunjukkan bahwa MS dapat digunakan dalam pembelajaran Ulumu l-Hadith untuk menelusuri JT melalui buku-buku klasik berbahasa Arab, walaupun kepada mahasiswa yang memiliki kapabilitas minim dalam Bahasa Arab.

**Kata Kunci** - petunjuk penulis; Jurnal UMSIDA; template artikel

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### I. INTRODUCTION

The emergence of Information and Communication Technologies (ICTs) has changed the paradigm of contemporary education. Soleymani, Mojiri, & Zadeh [1] mentioned that if the learning process first occurred with a meeting between teacher and student, face to face, but now the use of e-learning has emerged in the learning process. It also includes teaching materials that used to be only found through manual books in libraries now that books can be retrieved through digital library (DL) sites on the internet. Various types of books and journals can be downloaded in e-book, pdf, epub, djvu formats through various websites such as: archive.org, en.bookfi.org, doaj.org, link.springer.com etc, with the emergence of DL this creates a shifting of paradigm about the meaning of libraries. According to Hapsari [2], if the library was understood to be a large building and contained various books arranged according to its themes, now that understanding has shifted that where there is internet there is a library.

The sophistication of ICTs and the emergence of DL also influence on Islamic Studies. There are a lot of books in Islamic studies that can be downloaded in the form of e-book or pdf through various sites such as al-mostafa.com and waqfeya.com. This help Muslim scholars to open Arabic books without buying, which makes expensive books free to read. The books were compiled in 2005 in the form of a DL application called *Al-Maktabah As-Shāmilah* (MS) or translated as “a complete library”. The emergence of MS according to Aris [3], makes searching in Islamic study books more efficient, faster, and more accessible at any time. This free application can be downloaded via the official website “shamela.ws” and contains books written by classical and contemporary Islamic scholars.

What makes this application valuable for Islamic researchers is because it contains thousands of primary and secondary reference books. Each user can add the number of books as he wants so that the number of books that can be entered is in the thousands. At the beginning of the emergence of MS, the books have not been adjusted to the original printing, but after going through several update processes up to version 3.48 many of the books have been adapted to the publisher's printed pages and volumes (موافق للمطبوع), so users can directly use it as a reference in various academic activities. All books in MS use Arabic containing various fields such as Fiqh, ‘Aqidah, Akhlaq,

H{adi@th, Tafsi@r, Arabic Language etc. As the name suggests, there are almost no books written by classical Islamic scholars from various fields where no MS version is found. When viewed in terms of completeness, MS is the most complete library in Islamic studies, but its weakness can only be used by people who have Arabic language skills.

Then the Islamic researchers and students in the field of 'Ulumu l-Hadith can directly browse the hadith and look for Al-Jarḥ wa t-Ta'dīl (JT) or the quality of each narrator, directly from the Arabic sources. Because it has been facilitated by features "search" or "بحث" so that it can search for various problems from various books automatically and quickly, without open the books one by one, so that MS can help the learning process of hadith science. Moreover, in tracing the quality of narrators in JT science, it needs a direct search through classic books in MS. Using MS will make it easier to "consult" the existing texts. According to Landoni [4] the meaning of "consultation", is the activity of searching, quoting, comparing, assessing the relevance and quality of existing information.

The books that discuss about 'Ulumu l-Hadith and JT are very numerous in Arabic, thus MS users must have proficiency in Arabic. In Indonesia, the Ulumu l-Hadith course is usually taught at the university level at the Faculty of Islamic Religion (FAI). But not all students have the capability to use Arabic. Based on research by Ismail & Darimi [5] to students of Pendidikan Agama Islam (PAI) or Islamic Religious Education students at UIN Ar-Raniry Banda Aceh, it was found that many students were still unable to write Al-Fatihah letters correctly so that learning methods of recitation and memorization were needed. The results achieved are that many students have succeeded and were able to achieve a minimum grade. If the condition of FAI students as happened at UIN Ar-Raniry, then the process of learning Islamic course at FAI will only be done in Indonesian, even though many of the terms used are in Arabic. In the end, the courses cannot be conveyed perfectly. Al-Ghaza@li@ [6] explains that Arabic science such as Nah}wu, S}arf, Bala@ghah are not included in the knowledge of shari@ah, but for anyone who will study Islam in depth, mastery of this knowledge becomes a necessity, because Islam was revealed using Arabic. So getting used to using basic Arabic terms at the university level becomes very important, and the use of MS as technology in developing Arabic language skills is a necessity.

In a previous study, Ghozali [7] conducted a community service study, using MS for teachers in MAN 1 Lampung, to improve the ability of teachers to trace verses of the Qur'an and Hadith of the Prophet. After training, it was found that 100% of teachers can use MS and 50% can use it to trace verses and hadiths. However, this research only focuses on the use of MS to trace verses and hadiths, not yet to explore other books in it.

There are other applications for searching the hadiths with their translation in Indonesian, is called "Ensiklopedi Hadith 9 Imam" in which contains the hadiths in 9 main books along with their translations in Indonesia and the takhrij of the narrators. Batubara [8] in his research concluded that the use of this application can facilitate students in memorizing Hadith. But the weakness in this Hadith application is that the user only gets an explanation of the narrators from what has been concluded by some researchers, not directly opening up original reference sources that discuss the narrator's JT. Though there are often differences among Hadith experts about the quality of one narrator, this requires that reviewers of the Sciences of Hadith to explore various opinions.

Based on the background above and previous studies, in this study, the author will focus on the use of MS as a digital library in learning Ulumu l-Hadith course. The author takes one learning outcome in this course, about the practice of doing JT or exploring the quality of narrators in sanad.

## II. METODE

This study has the following stages: First, an analysis of the state of the object to be examined, the object of this research is the PAI UMSIDA students. Second, the introduction of Ulumu l-Hadith course to students, including the introduction of terms in this science. Third, coaching to open MS, and introduction to terms used in JT science. Fourth, data collection on students' ability to do JT through MS. Fifth, analyze the ability of students based on the results of assignments.

The approach used is qualitative research with primary data sources taken through methods of observation, interviews, and documentation. Observation by observing the development of student understanding. Interviews were conducted by interviewing face to face of the students during the learning process about the JT search process and its various difficulties. Documentation is carried out to find and collect data about the results of student learning in tracing JT.

Data analysis was performed descriptively qualitative. Data analysis techniques in this study refer to Miles and Huberman [9] which consists of three activities: data reduction, data presentation, and conclusions. First, data reduction activities are carried out by focusing attention, simplification, and transforming robust data obtained through observations, interviews and documentation. Second, the activity of presenting data, the data that has been reduced and then presented in the form of narrative text, making it possible to be concluded. Third, conclusions, researchers draw conclusions derived from data that has been collected.

### III. RESULT AND DISCUSSION

The sample of this research is PAI Undergraduate Study Program, FAI, Muhammadiyah University Sidoarjo (UMSIDA) semester II with a total of 60 students divided into two classes. After searching the background of each student, it was found that the origin of their schools before the university was different to each other, there were those from the *Pondok Pesantren* (PP) or Islamic Boarding School, *Sekolah Menengah Kejuruan* (SMK) or Vocational High Schools, *Sekolah Menengah Atas* (SMA) or High Schools, and *Madrasah 'Aliyah* (MA) or Islamic High Schools.

Regarding the competencies of each type of institution, the author assumes that those who had previously been educated in PP will have more Arabic basic than those who have never been in PP. According to Sarbaini [10] because in PP students will usually study Islamic and Arabic subjects more than other schools. Although then not all who come from PP can actively understand Arabic as mentioned by Makruf [11], at least they can recognize it at the most basic level. Whereas for MA alumni, although religious studies are taught in a larger portion, on average MA alumni who are not affiliated with pesantren are very poor in understanding Arabic.

Many students of SMA and SMK do not have capabilities in Arabic. This is because in SMA and SMK very rarely teach religious subjects especially Arabic in detail. Maybe in some SMA and SMK that have the label "Islamic Schools" teach religion and Arabic with a greater portion, but still far from what is taught in the MA and PP.

After conducting interviews with each student obtained background data as follows:

**Tabel 1.** Students data reviewed from the school's origin

Background	Number
PP	10 students
MA	15 students
SMA	16 students
SMA Islam	10 students
SMK	7 students
SMK Islam	3 students
<b>Sum</b>	<b>61 students</b>

Even though the exam has not been carried out in detail, but based on this data and related to the assumptions above, it can be explicitly concluded that the majority of semester 2 PAI students do not have capabilities in Arabic. However, the authors assume that the majority of PAI students are at least able to read the Qur'an well because one of the requirements for admission to the PAI Study Program is the capability in reading the Qur'an.

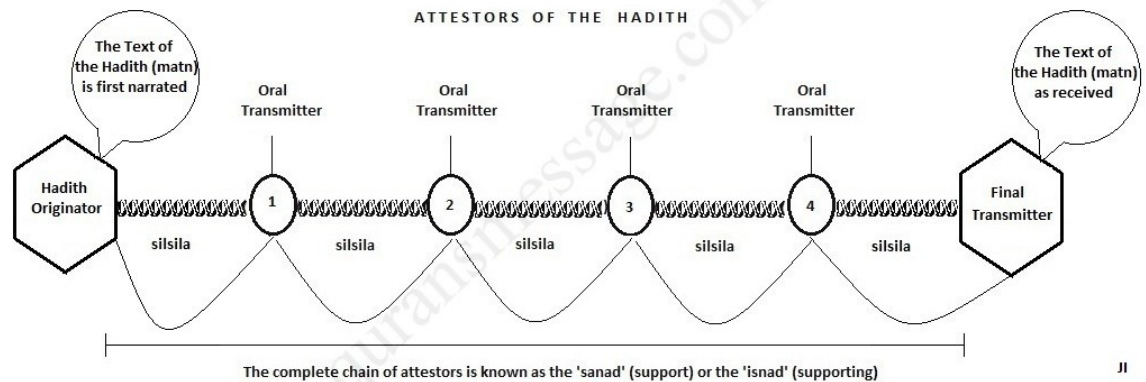
#### 1. Introduction to 'Ulumu l-Hadith and Science of Al-Jarḥ wa At-Ta'dīl

Before practicing JT tracing through MS, students must understand the terms and concepts used in 'Ulumu l-Hadith. In general 'Ulumu l-Hadith is a science to know the state of sanad and matan, whether both are accepted or rejected. The meaning of the word 'ulum is a plural form of 'ilm, this shows that in 'Ulumu l-Hadith there are several sciences related to the hadith both related to sanad or matan, such as Science of *Asbabu l-Wurud*, *Nasikh Mansukh*, *Jarḥ wa Ta'dīl*, *Ilalu l-Hadith*, *Rijalu l-Hadith*, *Mukhtalafu l-Hadith* etc.

Then students also need to know some of the terms used in the science of hadith, such as: sanad, matan, rawi etc. Also there are some terms about the quality of a hadith: hadith *shahih li dhatihi* and *li ghayrihi*, hadith *hasan li dhatihi* and *li ghayrihi*, hadith *da'if* with various forms. Then the terms are related to the origin of the hadith: hadith *qudsi*, *marfu'*, *mauquf*, *dan maqthu'*. Then the terms are related to the number of paths of sanad in hadith: hadith *mutawatir*, *mashhur*, 'aziz, dan *gharib*. Then the terms used in *tahammul wa l-adā'* or the process of receiving and delivering a hadith, usually use words like عن ، قال لنا ، كر لنا ، حدثنا ، سمعت ، أخبرنا etc.

Then students must also be able to know the generations where the hadith transition process occurred. As mentioned by Uwaydat [12] and Al-Baghdadi [13] that the 1st generation is called the generation of *Sahabah* (Companion of the Prophet) they are Moslems who meet directly with the Prophet PBUH, they are the first to narrate the hadith directly from the Prophet. The 2nd generation is called *Tabi'in* they are the generation that learns and befriends the *Sahabah* of the Prophet PBUH. The 3rd generation is called the *Atba'u t-Tabi'in* they are people who learn and are friends with the *Tabi'ins*, and they do not meet with *Sahabah*. The 4th generation is called *Tabi'u l-Atba'* they are people who learn and are friends with *Atba'u t-Tabi'in*. The 5th generation is called *Tubba'i t-Taba'* they are people who learn and are friends with *Tabi'u l-Atba'*.

A hadith sanad usually has 4-9 narrators, a form of transmission of the hadith from one narrator to another narrator forming a narrators chain called *sanad*, as in the following figure:



**Figure 1.** The chain of narrators (*sanad*)

Source: [quransmessage.com](http://quransmessage.com)

Each narrator or oral transmitter will be evaluated for his personal quality by ‘Ulama’ based on statements from trusted people. If one of the narrators from every level of *sanad* is known to have weaknesses both in terms of a character quality or the quality of memorization, then the hadith is called a weak hadith (*hadith da’if*). Assessing the quality of narrators is the task of JT.

Discussion of the quality of the narrator in JT science is related to whether he is an honest person (*‘adil*) or he is a person who likes to lie, whether he is a person who has strong memorization (*dhabit*) or he is a person who has weak memorization [14]. Maybe a narrator is considered da’if for some scholars, while in other opinions his hadith is authentic. This makes the quality of some hadiths still debated. For example, the hadith about the *Tasbih* Prayers narrated from Ibn Abbas by Abu Dawud [15] Hakim [16], Majah [17] some say the hadith is authentic and some say it’s weak. Because there was a narrator who was debated, he was Musa bin ‘Abdu l-‘Aziz, because there were those who accepted the hadith from him including Imam Ahmad, Imam An-Nasa’i [18], [19]; and those who reject it, such as: ‘Ali bin Al-Madani, Al-Bayhaqi, Ibn Jawzy [20]. The discussion of the quality of the narrators and all their debates can only be traced through a collection of opinions about the state of the narrators composed by classical Muslim scholars.

Then students must also get to know some of the basic terms of JT that are commonly used by scholars’ Hadith in Arabic. According to Al-Madhishi [21], the terms usually differ in meaning between one ulama ‘and the others, but some are commonly used as in the following table:

**Table 2. Terms in JT**

Terms in JT	Meaning	Terms in JT	Meaning
لا بأس به أو صدوق	: The hadith is written	ليس بالقوي	: ضعيف
لا بأس به صدوق	: ثقة	ما أرى بحديثه بأساً	: The Hadith is not needed
مجهول	: The Hadith is accepted	ليس به بأس مقبول	: ثقة
عادل	: Unknown condition	ثقة	: The Hadith is followed or accepted
شيخ يكتب حديثه	: His personality is good according to hadith scholars	ليس بثقة	: It is impossible to lie
منكر الحديث	: Someone witnessed him	ضعيف	: ضعيف
	: The hadith is written, but it is not certain that it can be used	وكان يخطئ	: His hadith is weak, but that does not mean he is a liar
	: His hadith is weak		: Often make mistakes but not a liar

Besides this term, there are still many other terms used, but to understand it requires an understanding of Arabic. So students who are not yet familiar with Arabic terms will be assisted by friends who are used to it, so the learning process is group learning.

## 2. JT Learning Using MS

Before starting JT learning, students must be introduced to technical things in opening MS. First, they need to download and install on their laptop. Then they need to understand the commands in the toolbar.

At a minimum, they need to know the meaning of the بحث or “search” toolbar. Then enter في النصوص or “in texts” Then the display will appear as in Figure 2:

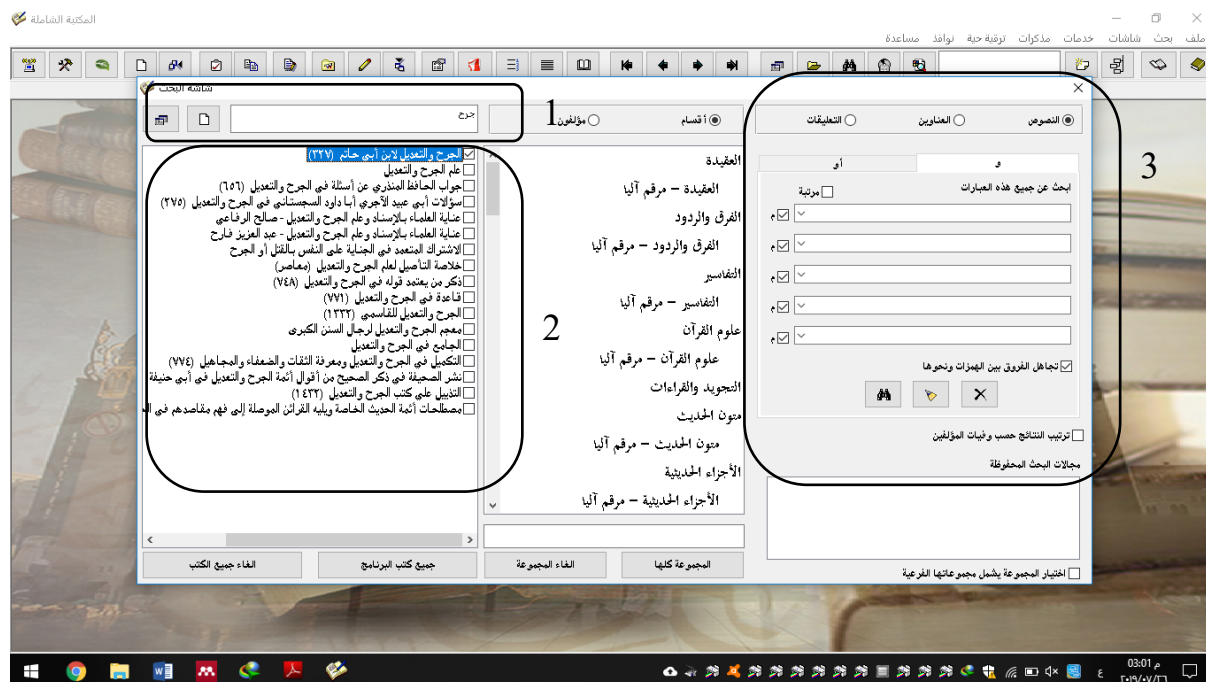


Figure 2. MS Page

the 1<sup>st</sup> toolbar is used to search for books by filling in the name of the book. Then it will appear on the 2<sup>nd</sup> toolbar, the names of the books as they are written. While on the 3<sup>rd</sup> toolbar, users can enter keywords that will be searched in the books that have been selected. Users can browse one keyword in several books only in one search.

To begin the search, the author uses two books used in JT namely *Al-Jarḥ wa At-Ta'dīl* by Ibnu Abi Hatim [19] and *Tahdhīb al-Kamāl fī Asma'r-Rijal* by Al-Mizzi [18]. Then the authors describe the process of searching for the quality of the narrator using these two books with a hadith taken from Sahih Al-Bukhari [22]:

*Sanad:*

أَخْبَرَنَا حُمَيْدُ بْنُ أَبِي حُمَيْدٍ الطَّوِيلُ (3<sup>rd</sup> Narrator)، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ (4<sup>th</sup> Narrator) حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ ، يَقُولُ: جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى بَيْتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ..... (1<sup>st</sup> Narrator)، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ (2<sup>nd</sup> Narrator) / Hadith Originator : (النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ /

*Matan:*

«أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا، أَمَا وَاللَّهِ إِنِّي لَأَحْسَبُكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأَصَلِّي وَأَرْفُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي» رَوَاهُ الْبُخَارِيُّ (Final narrator)

A brief explanation of the hadith text above: the source of the hadith comes from the Prophet PBUH. then 1st took the hadith from the Prophet PBUH, it's mean the 1st met with the PBUH Prophet or he was a Sahabah. Then the 2nd took the hadith from the 1st, the 3rd from the 2nd, and the 4th from the 3rd, and finally, the final narrator or Al-Bukhari took the hadith from the 4th narrator.

Before tracing these names, there are two important keywords that must be known:

Tabel 3. The term used in JT

Arab	English Mean	Code
رَوَى عَنْ / يَرْوَى عَنْ	The meaning "he narrated from" or from whom a narrator narrated a hadith	RA
رَوَى عَنْهُ / يَرْوَى عَنْهُ	The meaning "narrated from him" or narrators who narrated from him	RAh

For the name Al-Bukhari as the author of Shahih Bukhari, it does not need to be traced anymore because in his book it is only collected hadiths that have authentic quality. So what needs to be explored in sanad is a narrator from 4th to 1st Narrator.

First, the writer starts searching for the 4th narrator, after searching for the name, the name is found. But after seeing the explanation that the same name as the 4th narrator took a hadith from one of the Companions (*Sahabah*) of the Prophet PBUH. This means that the person is at the same level as a *tabi'in* or generation after the *Sahabah*, and there is no way the 4th narrator is a *Tabi'in*. There is also no other name besides the name mentioned. Here you can see the weakness of MS that it is not like the Google search engine that will search for every possibility when searching from various web sites, while MS will only search for words that are similar to what was written in the search.

So to ensure the 4th Narrator, the author needs to explore the 3rd Narrator first. After searching, the name was found and from various narrations in Al-Hatim, it was found that the 3rd Narrator had the quality of ثقة or his narration is accepted. Then the writer traced the RAh of the 3rd Narrator and found that there is a name from the 4th Narrator this name is slightly different from what was mentioned by Al-Bukhari, namely: سعيد بن الحكم بن أبي مريم المصري, then found also in Al-Mizzi that what is meant by the 4th Narrator is that name, sometimes it's abbreviated. While the quality of the 4th Narrator in Al-Hakim and Al-Mizzi is trustworthy.

Then the writer tries to trace RA from the 3rd Narrator. It was found that he narrated from the 2nd Narrator with the name حميد الطويل. Then the writer found the description of the 2nd Narrator from Al-Mizzi that he was a trustworthy person. Through RA 2nd Narrator it was found that he narrated from 1st Narrator who was a servant of the PBUH Prophet or he was a Sahabah, 1st Narrator was an Ansar from The Najjar Tribe. While searching for the quality of the Companions of the Prophet PBUH is no longer needed, as the opinion of Al-Andalusi [23], Al-Barri [24], An-Nawawi [25] because the agreed rule of the Hadith scholar is "الصحابية كلهم عدول" meaning all the Companions of the Prophet PBUH is a person who can be trusted, so that all their narratives must be received.

After the introduction of the technique of tracing JT through MS, the authors invite students to divide into ten groups. In each group, there must be at least 1 person who has the capability of Arabic, so that his friend can help in searching for the narrator. Each group consists of six to seven people. Then the authors divide in each group, one hadith which has six to seven narrators taken from Sunan Al-Tirmidzi [26].

Then to anticipate the possibility of not finding the name of the narrator, students are also required to browse through the internet, then afterward look for it in the two books. Although on the web library.islamweb.net students can find the quality of narrators who comes from *Sayr A'lamu n-Nubala'* by Ad-Dhahabi [27], but that is not permitted if it is only quoted from the internet. Because the purpose of this JT learning is not only looking for accuracy in tracing JT but also learning to trace the names of narrators through selected books. So that the success of students in JT learning is when they can trace the names of narrators through books in JT science.

### 3. Student's Problem

While working on assignments some students face several problems, as mentioned below:

1. There are several names use nicknames or titles (الكني) making it difficult for students to search for these names,
2. There is a problem related to unreadable writing from the MS application because the laptop settings do not use Arabic,
3. There is a problem related to searching the names of narrators due to a large number of results displayed by MS, for this matter can be resolved by looking at the الباب or chapter the first name of the narrator will be found.

To solve problems related, students consult via chat via e-learning (website elearning.umsida.ac.id) with lecturers.

After completing the assignment, students from each group present the results of their search. During the presentation, there were some mistakes made by students, as mentioned below:

1. There is a mistake in the 4<sup>th</sup> group when searching for name مُحَمَّدُ بْنُ عَبْدِ الْمُحَارِبِيِّ. The name was not found in search, but the full name was found on the web <http://hadith.islam-db.com> with the name مُحَمَّدُ بْنُ عَبْدِ بْنِ وَاقِدِ الْمُحَارِبِيِّ this name was also found in Al-Mizzi. This kind of error is also often found in other groups, so when searching for names that are not found it is necessary to refer via the internet.
2. The next mistake is in the 5<sup>th</sup> group when searching for the name عَبْدِ اللَّهِ بْنِ عُمَرَ, they thought that he was the son of Umar bin Khattab, one of the *shigharu s-sahabah*, or sahabah who met the Prophet PBUH in his childhood. The scholars' agreed that they received all the narrations from *shigharu s-sahabah* the same as the narrations from *kibaru s-sahabah* or Sahabah who had met the Prophet PBUH as an adult [28]. But the name in *sanad* does not place in the 1st narrator but the 4th narrator and *Sahabah* can't possibly narrate the hadith from *Tabi'in*. Then surely the name referred to in the 4st Narrator is not a *Sahabah*. Then after searching found that the name of the narrator as found in Al-Mizzi:

عبد الله بن عمر بن حفص بن عاصم بن عمر بن الخطاب القرشي العدوي، أبو عبد الرحمن الغمري المدني

It was found that this narrator was one of the descendants of 'Umar bin Khattab. If traced through RA it's found that he narrated from his brother عمر بن عبد الله as stated in the hadith.

### 4. Result

After presenting the search results by students, found the results of these searches. There are 4 groups can search the narrator correctly without any mistakes. Then 3 groups were able to find almost all the names of 6-7 narrators in a hadith, they could not find just one name of the narrator or made a mistake in detecting the narrator's name. While the other 3 groups were only able to find 3-4 names of narrators, while 2-4 other narrators' names could not be found. Based on these results it can be concluded that although the majority of PAI students do not yet have capabilities in Arabic, they can to browse the quality of narrators in a hadith.

The results of interviews and observations to students found that the factors that encourage students in tracking the quality of narrators are because of the ability of students to identify several terms and names in Arabic

and then optimize the use of MS and the internet in the search process. Then another factor is because they are able to establish good communication with their friends and carry out active consultation with supporting lecturers.

While the causes of failure for some groups are: First, some students are not keen when searching narrators, this causes them to take an incorrect name. Second, the lack of student cohesiveness in conducting searches or group workload is only done by one person. Third, students who experience difficulties only surrender to their difficulties, without making good consultations with lecturers and peers.

#### IV. CONCLUSION

MS can be used in learning Ulumu l-Hadith to trace the quality of narrators through classical Arabic books, even the students do not have a good capability in Arabic. This research was conducted qualitatively, about JT learning using MS. the object is PAI UMSIDA students and most of them cannot speak Arabic. But there are minimum requirements that must be met by students before conducting a JT search: they must be able to read the Qur'an well, they must be able to understand some basic terms in Ulumu l-Hadith and JT science in Arabic, and they must be able to understand the structure of a hadith.

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*The author declares that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*

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